Published under the Direction of the General Convention of the New Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXVIII.] SEPTEMBER, 1855. [No. 3.

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BOSTON:

PUBLISHED BY OTIS CLAPP, 3, BEACON STREET.

1855.

Printed by John Wilson & Son, 22, School Street.

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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXI.

VOL. XXVIII.] SEPTEMBER, 1855. [No. 3.

SERMON FROM ISAIAH I. 21-26.

BY REV. JOSEPH PETTEE.

"How is the faithful city become an harlot! It was full of judgment: righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves. Every one loveth gifts, and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah! I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterward thou shalt be called the city of righteousness, the faithful city."

"How is the faithful city become an harlot!"

By the city is obviously meant the church on the earth. The *faithful* city is the church on the earth, true to the Lord as a virtuous wife is true to her husband. That this is the import of the term faithful, appears from the fact that the faithful city is contrasted with a harlot.

The church on the earth is faithful and true to the Lord when it loves and serves him; when it worships him sincerely, and carefully observes his commandments.

It does not necessarily follow that the church is faithful to the Lord from the fact that she has temples dedicated to divine worship, even such as are costly and splendid; from the fact

that she has a priesthood or ministry, and an elaborate and imposing ritual; and from the fact that there is great outward appearance of reverence and piety. All this may be, and yet the church may be unfaithful. It may not, notwithstanding all this, worship the Lord in spirit and in truth. It may be destitute of love to him, and destitute of true fear of him. The Lord says, "If ye love me, keep my commandments." He says also, "He that hath my commandments, and keepeth them, he it is that loveth me;" and, "If a man love me, he will keep my words." John xiv. 15, 21, 23. If the church on the earth sincerely observes the Lord's commandments, — if she does these faithfully herself, and teaches others to do them, — she is a faithful city; she is a genuine portion of the Lord's kingdom; is "great in the kingdom of heaven." Matt. v. 19. But if, while she cultivates the outward forms and cherishes the outward institutions of religion, she neglects sincerely to do and to teach the commandments, she is not a faithful city, but a harlot.

"It was full of judgment: righteousness lodged in it; but now murderers."

Judgment has reference to intelligence, which is from understanding the truth. A man of sound judgment is one whose opinions are formed from very extended and comprehensive views. The church on the earth is full of judgment when it is possessed of enlarged intelligence; when it is wise and discreet; when it is possessed of a prudence and sagacity which contribute most efficiently to the good order and prosperity of human society.

By the expression, "full of judgment," we are not to understand that the intelligence of the church, in the state alluded to, is perfect, — for, at the best, it is very limited and imperfect; but that it is really sound and true. It is not mere seeming wisdom, arising out of man's self-love and self-intelligence; but it is real wisdom, coming from the Lord. There are in the church on the earth, when it is a faithful city, men who have much intelligence, and men who have little; men who are wise, and men who are simple. They who have much intelligence even, know nothing, compared with what is to be known. Still,

those who are intelligent and those who are simple are each full of judgment in the sense that their intelligence is genuine intelligence; because it is derived from the Lord, and not from themselves.

Righteousness is justice and mercy, and various other forms of goodness. As a man of judgment is one who has intelligence, so a righteous man is one possessed of goodness. By the lodging of righteousness in the faithful city, we are to understand the prevalence of genuine goodness in the church. When it is the case in the church that men deal justly with each other, not because it will subserve their selfish interests to do so, but from a principle of justice; when men forgive those who have injured them, treat with respect those who occupy distinguished places, and perform acts of neighborly kindness for those who are in needy circumstances, not to secure good to themselves, but from a principle of kindness, respect, and love of the neighbor; then righteousness lodges in the church.

By murderers lodging in or possessing the city, we are not to understand the prevalence of a practice of actually taking the lives of others; because it is provided, that, even when judgment and righteousness are wanting, there should exist restraints of a very efficient kind to deter men from inflicting external injuries upon each other. Murderers in essence dwell in the church when men who apparently constitute it, notwithstanding they may, to a great extent, avoid inflicting outward and tangible injuries upon each other, and may treat each other with even marked consideration and civility, are yet controlled by selfishness; have no real regard for the good of each other; and are rather pleased, each with the other's failure, than with his success.

"Thy silver is become dross, thy wine mixed with water."

It is important to observe the nature of the connection of these words with the portion of the text which precedes them. It is said that the faithful city has become a harlot. Now, to be a faithful wife, according to the spiritual sense, is to be faithful to the Lord as he reveals himself in the Scriptures. It is to avoid falsifying and adulterating the communications

which he has there made; honestly to study them, correctly to understand them, and faithfully to observe them. To be a harlot, according to the spiritual sense, is to be led, by a love of what is evil, to falsify and adulterate the revelations which the Lord has made. This falsification and adulteration of the Scriptures are the occasion, the cause, of the absence of judgment and righteousness from the church, and of its being inhabited by murderers. By being a faithful wife, that is, by receiving without perversion the Lord's communications, the church caused judgment and righteousness to exist and to flourish. These communications, properly received, are what produce judgment and righteousness. They can exist from no other source. The goodness and the truth embraced in them are the genuine silver, and the pure wine. In the words, therefore, "Thy silver is become dross, thy wine mixed with water," is brought to view the cause of the absence of judgment and justice from the church, and of the prevalence of feelings which regard not the welfare and the life of others.

By "silver" is denoted spiritual good. Spiritual good or goodness originates in truth. There is good called celestial good, which does not originate in truth. This good exists with those whose wills are open to receive love; but spiritual good exists with those, who, notwithstanding their wills are perverted, acquire a new and good will by understanding and observing the truth. The *golden* age is an age of men who are in celestial good. The silver age is one of men who are in spiritual good. The head of gold in Nebuchadnezzar's image also represents celestial good; and the breast of silver, spiritual good.

As spiritual good is formed by the truth, it follows that the good cannot exist in its genuine nature, unalloyed and pure, unless the truth, which is to produce it, is received without perversion, and faithfully observed. The church, whose silver is become dross and whose wine is mixed with water, is the church in that unhappy condition when it has perverted and falsified the revelations which the Lord has made in the Scriptures; so that what it regards and calls truth is not genuine truth, and what it calls good is not genuine good.

"Thy princes are rebellious, and companions of thieves."

Princes, according to the spiritual sense, denote the primary things of the church; and the primary things of the church are its great leading doctrines.

The chief doctrines of the church — those which are fundamental, the princes — are three in number, — the doctrine concerning the Lord, the doctrine concerning the Scriptures, and the doctrine concerning Life.

The princes are rebellious when the doctrine entertained and taught by the church on these subjects is not sound and true.

But what is the true doctrine of the church on these subjects? By contemplating this, we shall see its use and its importance; and thus shall have some just conception of the nature and the mischiefs of false doctrine.

The doctrine which is true respecting the Lord, is taught in the Scriptures. When the Lord inquired of his disciples, "Who say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 15–18.

It is obvious that the true doctrine respecting the Lord is here expressed by Peter, inasmuch as the Lord sanctions it as a divine communication. It appears manifestly also from the passage, that the strength and life of the church are in the doctrine of the Lord which is there taught.

The doctrine is, that the Lord is the Son of the living God; that he had not a human father; that God himself was his father: thus, that he had not a human soul, but a divine soul. And as what is divine is one, as there cannot be two divines, therefore the Lord was God himself, — the one only God, clothed with a humanity for the purpose of coming among men, — redeeming, instructing, and saving them.

This is the doctrine of genuine truth, — the doctrine taught

in the passage, as seen in true, rational light. They who do not see the doctrine taught in the passage in the full splendor of spiritual light, may yet see doctrine respecting the Lord in it which is very edifying and truly saving, — doctrine which makes them regard him as the very and only manifestation of God; as Him in whom dwelleth all the fulness of the Godhead, and who alone is to be approached and worshipped. "No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him." John i. 18.

The great doctrine taught in the passage which we have been considering is very distinctly brought to view in another passage. The Lord "asked the Pharisees, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. xxii. 41–45.

The question, "Whose *son* is he?" is designed and adapted to direct the minds of men to the essential idea of the Lord. By leading us to consider and to give the true answer to that question, the most important and the most salutary of all ideas is introduced into our minds.

In the latter part of the Gospel of John, it is written, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, *the Son of God;* and that, believing, ye might have life through his name." xx. 30, 31. The reason why it is so important that Christians should believe the Lord to be the Son of God, is because their condition is such that they cannot have just conceptions of what is evil and what is good, and have strength adequate to shunning evil and doing good, unless their God presents himself, and they see him in a distinct and tangible form before their minds.

Thus the doctrine, that we ought to approach and worship the Lord Jesus Christ alone, is the first great essential doctrine of the church.

Another primary doctrine of the church is, that the Scriptures are the word of the Lord; and that by them, and them alone, we are enabled to know what is evil, and what is good. Thus we must come to the Scriptures honestly and sincerely, and must have our minds illuminated by their light, or we have no true light. If we do not look beyond and above ourselves, we put darkness for light, and light for darkness. We cannot see the way which leads to hell, and how we are to avoid walking in it; or discern the path to heaven, and how we are to guide our steps in that. We cannot see how we are to escape from the snares of our spiritual enemies, — those who wish our destruction; and how we are to find a home among our spiritual friends, — those who love our happiness.

The third essential doctrine of the church is the doctrine of Life, — the doctrine, that, while we acknowledge our dependence upon the Lord, and look to him for strength, we must, as of ourselves, shun evil as of the devil and from the devil, and do good as of God and from God.

These are essential doctrines of the church. They are essential doctrines, because all genuine virtue, genuine goodness, in men, is based in the fear and love of God, in true worship of him. But we cannot fear, love, and worship a God whom we do not know, — of whom we have not a distinct idea. The Lord is God manifested, and he is goodness manifested. If we truly, in spirit, fear, love, and worship him, there is a ground of goodness, there is a possibility of virtue. But there is such a foundation no otherwise. The genuine fear and love of him prepare us to receive the knowledge which he imparts to us in his word respecting evil and good, and lead us to shun the evil, and do the good. Virtue and goodness, thus acquired, are the only genuine virtue and goodness. Thus, if the primary doctrines of the church are not distinctively those which we have been contemplating, and consequently do not directly conduce to the end of reforming and regenerating men, the princes are rebellious. They are "companions of thieves;" because they do not correct evil, but are associated with it. Thieves are those who appropriate to themselves what belongs to others: thus they represent selfish dispositions, which

make men look with favor only upon such things as subserve their own interests. The primary doctrines of the church, perverted and falsified, are associated in the minds of men with such dispositions as these, and have no tendency to correct them.

"Every one loveth gifts, and followeth after rewards."

As has been said, there is no genuine goodness, no acting from a sense of justice, a sense of duty, or a love of use, except as the primary doctrines are in their purity entertained, and perform their proper work. The highest motive which men have, under these circumstances, is to acquire honor and gain. "Every one loveth gifts, and followeth after rewards." The priest at the altar, the king upon his throne, the judge upon the bench, the statesman in the cabinet, the tradesman at his counter, the laborer at his work, — all are actuated by the love of gifts, and are following after rewards.

"They judge not the fatherless, neither doth the cause of the widow come unto them."

Fatherless and widowed persons, in the natural sense, are in a situation to need help and sympathy from others; and thus they are fit representatives of the need which every man has of assistance and sympathy from others. We are so created that we all are dependent upon each other, and need each other's assistance. Men do not judge the fatherless, and the cause of the widow does not come to them, when they act from no conscience of what is due to others, and no love of performing the uses that they can for others, without reference to their own emolument. From what has been said, it is obvious that it is a necessary consequence of the perversion and falsification of the primary doctrines of the church, that men will have no feeling of love for others, and desire to serve them.

"Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah! I will ease me of mine adversaries, and avenge me of mine enemies."

From these words, we see, that, when the church on the earth becomes perverted in the manner described in the text, it is really an enemy and adversary of the Lord, instead of a

friend; and that, therefore, it cannot any longer occupy the place of the church.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."

We are not to suppose, that, in the circumstances which we have been contemplating, all ground of goodness is destroyed with men. Very far from it. Notwithstanding the Scriptures have been perverted, and the great essential doctrines falsified, by the dignitaries of the church, there is still a remnant who are well-disposed, and would rejoice to know and to receive what is good and true. It is through men of this character that a new order of things can be established. The dross and the tin cannot be purged away from those who love what is perverse and evil; but from those who do not, they can.

The declaration, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin," is a prophetical declaration. That to which it relates has now, in some degree, taken place, and is taking place, and becoming matter of history. And what is the form of the fulfilment? In the divine providence of the Lord, the three great fundamental doctrines of the church are restored; and, in consequence of the reception of these, and in connection therewith, the clouds and darkness in which the Scriptures have been enveloped are being dissipated. We are enabled to learn from the Scriptures, not only the natural forms of evil which are to be shunned, and the natural forms of good which are to be done; we are enabled also to learn, especially from the spiritual sense which is now opened, spiritual forms of evil which are to be shunned, and spiritual forms of good which are to be done, — forms of good which actuate the angels in the higher heavens. Thus is a new and most salutary power introduced into the church. It is by means of this power that the dross and the tin are to be purged and taken away. By the "dross" and "tin" are meant the spurious goodness and the spurious doctrine which the perversion and falsification of the Scriptures have introduced.

The judges and counsellors are restored when men approach and worship the Lord Jesus Christ, and honestly come to the Scriptures to learn what is good and evil. And, when this is

done, another and very different kind of goodness exists from that which derives its origin from loving gifts and following after rewards. The judges and counsellors lead us to have regard for something beyond ourselves. They make us have regard to the fatherless and widow. They make us feel that we owe something to our neighbors. They lead us to feel for them as for ourselves ; to think of what is due to them, and to consider what good we can confer upon them.

"Afterward thou shalt be called the city of righteousness, the faithful city."

When men, looking to the Lord Jesus Christ as their God, shun as from the devil what they learn in the Scriptures to be evil, and do as from God what in the Scriptures they learn to be good, the good which they do is genuine good ; it has the soul of goodness in it. The church where such goodness is, is a city of righteousness. It is also a faithful city, because it is true to the Lord. It truly fills a relation to him corresponding to that of a wife who is faithful to her husband.

There is a reflection with which it may be fitting to conclude this discourse. We have contemplated some of the immense mischiefs, of which the faithful city's becoming a harlot has been the cause. It has tended most directly to make the earth a spiritual desolation, — a spiritual ruin. We are not to suppose that the influence of the city which has been restored to her fidelity, whose judges have been restored as at the first, and whose counsellors as at the beginning, will be less powerful in the opposite direction. If the harlot desolated the earth, the faithful wife shall restore, and more than restore, its fruitfulness and beauty again.

THE RECEIVING OF TRUTH FOR THE SAKE OF REGENERATION.

It is far more important, and at the same time more difficult, to receive truth from right motives, than it is to receive it merely as truth. That it is so, may be seen from the relation of truth to regeneration ; for all genuine truth is regenerative

in its nature and in its operation. Regeneration is its proper work, its end, and its use. For the sake of regeneration, truth is revealed; for the sake of regeneration, man is so created as to be capable of receiving truth after it is made known to him; for the sake of regeneration, it is provided by the Lord that truth shall take the form of doctrine, so that it may be communicated from man to man; so that men may teach it after they have acquired the knowledge of it; and so that one may be aided by another in the understanding of it, and in the application of it to life. But we are naturally not inclined to acknowledge truth in this relation. We are ready enough, perhaps, to acknowledge it in its relation to our own imagined sufficiency of understanding; but, in its relation through revelation and doctrine to the life of regeneration, we regard it in a very different manner, — meeting it with questionings and resistance, or perhaps even with a total denial.

And it is very possible for us thus to question and resist, or even thus to deny, the truth, without being aware that we are so doing; for the unwillingness of our minds to acknowledge our own need of regeneration is an element within us of such a nature that it makes us blind to the most essential qualities of truth, even while we seem to ourselves to be looking directly at the truth, and to be seeing it most clearly. In this case we do see the truth, it may be, as far as the mere understanding of it without any true affection is concerned; but, at the same time, we do not see it *in its fitness and in its power to effect regeneration*, and therefore we do not see it in its most essential character. The understanding, alone and unaided by the will, cannot see those things which are the proper objects of affection, and which are capable of being perceived through the aid of the affections only. If, therefore, we do not desire to be regenerated, then will the absence of all affection in the direction of regeneration prevent us from looking at truth in that direction, and from seeing any of its truly regenerative quality and use. And while, for such a reason, we do not see, it may be also that we shall not even suspect, the true state of the case. Not suspecting the existence of the truth itself, that is, of genuine truth, which is essentially rege-

nerative in its nature, we shall, of course, not suspect our own deficiency in regard to it. Thus we resist the truth without knowing it; and this is one of those evils in us which are to be sought out and revealed to our own inspection by self-examination, and to be put away in deed and in earnest by repentance.

If we are led to suspect the existence of this evil within us (and it certainly is there, if not already put away in such a manner that we never shall forget it), and if we sincerely desire to detect it more fully and effectually, to the end that we may put it away by actual repentance, there are many signs and evidences whereby we may try ourselves, and accomplish this our desire. Among these signs and evidences, one of the best and most reliable, if well and truly applied, is the manner in which we regard the truth when it comes to us through the medium of men as its teachers, and when it is so transmitted by them as to have within it something of its own proper life, and so as to be clothed in some degree with regenerative power.

When we regard truth speculatively and in the abstract only, we may be willing, even in a merely natural state of mind, to receive it from our fellow-man; because, in this state of mind, we think we receive by reasoning and deciding independently and of ourselves, without regard to the source or the medium from which, or through which, it comes to us. But if our fellow-man tells us that truth is *regenerative*, and if he tells this so that we take the meaning, and are led to think about it as involving our own present unregenerate state of life, then are we not offended? Do we not then immediately begin to shun the truth, by turning our thoughts to the man? If we do this, it is no way difficult to find a hiding-place, in our own fantasy, where the truth cannot reach us. No matter who the teacher is; it is enough for us that he presumes to assume that what he teaches is to judge us, and not we that. He assumes that we are not to be benefited in proportion as what he tells us pleases and suits us exactly; but rather in proportion as we are assisted by it in our own weakness and incompetency, and are changed to something such as we now are not, instead of being confirmed and made self-satisfied in what we are. And

what right can our teacher have to assume these things, when, in fact, we are as good as he is, or even much better? Or if, indeed, he is so regenerated, that is, so much better than we, how arrogant is it in him to know it himself, and to tell us of it! So we reason, in heart at least, if not in open thought, about the *man*, and turn away from the *truth*. He may tell us any other truth, and we are ready to listen; but this is *personal* truth. It is *alive*, and it calls on us to *live;* which is impossible, unless our life is renewed by regeneration. If we desire such a work to be done in ourselves, it is well; but, if not, it is thus far in vain that we are instructed.

And if truth is presented to the unregenerate mind in such a manner as to carry with it something of life, not only regenerating, but already regenerate, — not only powerful to do the work, but full of the indwelling life of the Lord to sustain it when it is done, — the case is still worse than before; for truth, presented in this way, assumes the need of regeneration more entirely than when presented in any lower aspect or form whatever. All is indeed peaceful, and all is heavenly, in truth that comes to us in this way. But it rouses the natural opposition of the human heart, more deeply than any thing else, if its real nature and quality are in any degree perceived. It is more than the evil in us will endure, that truth should be treated by its teacher as if it were nothing but what is pure and heavenly, and as if none but the angels, and men made like the angels, could possibly receive it. Truth from the Lord, and concerning the Lord and his kingdom, alone, is, at the best, most tedious and uninteresting to our natural and unregenerated mind; and, if understood, it is regarded with dread and with hostility.

But if we discover the evil in ourselves, under any of its practical and actual forms, — for example, if we discover it in the act of rousing up wrong feelings toward those who endeavor to teach and illustrate spiritual truth in its genuine and essentially living character, — and if we suppress this actual evil in the very act, and suffer it not to proceed and ultimate itself in our life, — thus, if we repent and begin to turn away from the evil, — we shall then be prepared to learn something of

regeneration itself, and of that, in truth, by which it is accomplished.

Then we shall think, not with thought in the abstract only, but with living thought, — that is, with thought deriving some part of its character from our own life and experience, — that regeneration is a work for ever progressive. This will make us see that it is not a thing of personal arrogance to think and to teach that truth is regenerative, but directly the reverse. If truth is powerful to regenerate in the beginning of spiritual life, so is it more and more so in all the degrees of progress afterward attained. And hence it appears that a consciousness of our own need of living truth for ourselves, both to regenerate by giving us life, and also to sustain our life after it is given, is that which enables us, if any thing can, to aid one another in learning and in receiving truth.

If we receive truth for the sake of *regeneration*, this fact alone, in our state of mind, will entirely prevent us from making any account, as to its reception, of the medium through which it comes to us. The truth is from the Lord; its authority is from him alone. We know its use: it comes to regenerate and to save, by doing a work *in us*, and not out of us. We assume this beforehand. We do not measure the truth and admit its claims by the standard of what *we are*, but by the standard of what we *are not*. We consider not the beginning, but the end. Our rule of judgment is not in ourselves, but out of ourselves; it is in the Lord, and in his Word; it is the good and the truth to which we are able to look, and for which we desire to live; although, as yet, we know and receive of it so little that it is nothing, save as it leads to more. Thus the power of truth to regenerate, and, after regeneration, to sustain life, and to give us the good for which we are prepared, and to do this more and more for ever, is the very end for which we receive truth, and for which we love it; ascribing to it, and thus to the Lord alone, all we are, and all we can be.

J. P. P.

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. I.

THIS is one of the first of a class of books, of which we are probably destined, ere long, to see many, — a work on the doctrines of the New Church, designed expressly for outsiders, and written by an outsider. It is a book written by a man who belongs to one of the principal Christian sects; who still adheres to his sect and to its doctrines apparently as strongly as he ever did; but regards Swedenborg as one of the greatest of men; acknowledges himself indebted to him for more light than he has derived from any other man, — nay, if we do not misrecollect, more than from all others put together, and yet is able to see him only as one of the great lights of the age; views him as standing on the same level with others who have written in their own name alone; can only see his teachings, as the means of progress in the doctrines of his own church, from his own present stand-point; sees apparently no antagonism or discrepancy between the two; and therefore betrays no symptoms of recognizing the New Church as a new dispensation. He finds no difficulty in admitting Swedenborg's claims to spiritual illumination and intercourse with the spiritual world; but the reason apparently is, that he had himself become so deeply interested, involved, and versed in mesmerism and the spirit-rappings, that he regards himself as already familiar with that world, and seems to look upon Swedenborg as taking the lead of all others in spiritualism. Still he invariably speaks of him with the highest respect, and always refers to him as the greatest teacher. This may be difficult to be conceived, perhaps, by those who have not so much respect for modern spiritualism as he has.

It is thus easy to see that this writer looks upon Swedenborg and the doctrines of the New Church, and also upon modern spiritualism, naturally, and not spiritually; that he sees them through the eyes of the natural man, and not of the spiritual

man; through those of natural reason, instead of spiritual reason. This is the case with all the authors of the numerous works on spiritualism, and with the communications through the spirit-rappings, mediums, &c. The spirits themselves betray indubitable evidence of not having yet got rid of the natural and material ideas which they carried with them from this world. We have the greatest reason to be thankful that true spiritual enlightenment, the true difference between the natural and the spiritual and true spiritual light, were revealed, made known, and acquired a footing on this earth before these rappings, mediums, &c., were opened into it. Indeed, we have no idea that the contrary would have been possible, — would have been permitted by the Lord's providence.

But there is something in these pages far better than all this. On almost every point of doctrine contained in Swedenborg's theological writings, — and no exception is now recollected, — the writer speaks with decided affirmation; and the great object of his work seems to be, both to inform and convince the Christian public what a storehouse of spiritual information, and how copious and reliable a supply of answers to all their spiritual and religious questions, are to be found in his writings. He seems to have taken up the whole subject — both the man and his teachings — *con amore* and with zeal. Not content with treating them fairly, he gives a very interesting account of his life, presents the doctrines in an attractive form, urges their claims with earnestness and vigor, and warmly and successfully defends both against all attacks and slanders. Still he does not pretend to subscribe to all the doctrines, and drops no hint of receiving them as a new dispensation. What position the writer occupies with regard to them, we are satisfied he does not know himself; and we have no disposition to attempt to define it for him. We should think, however, that he was one of that class who never felt himself much restricted by the doctrines of his sect; and that, if he belongs to the church of England, as we suppose, he never felt any very strong affection for the Thirty-nine Articles.

The author of this biography dedicates his book to his wife; which dedication we may have occasion to quote hereafter.

We copy the preface, as it gives both the author's state of mind, and the reasons for writing the book. It here follows: —

"'Then of course you are a Swedenborgian,' said a friend to me the other day, after looking over the sheets of my book. And I said, 'Why so?' And he could give no better answer why I should be so, than that I had written a Life, and attempted to expound the tenets, of Emanuel Swedenborg! I have also written the Life, and attempted some exposition, of John Milton; but I have never been called a Miltonist: and of Andrew Marvel; yet I have never been styled a Marvellian. Cannot a man spell out and accurately record an inscription on an Egyptian sarcophagus without being mistaken for a gypsy or a descendant of the Pharaohs? I am no more a Swedenborgian than I am a Bunyanist, a Howeist, a Bernardite, a Franciscan, a Moreist, a Behmenite, or a Lawite. The sayings and thoughts of all great and true men are precious to me; and I hope I can both receive them and retail them without parting with myself.

"In truth, I would that we had heard the last of these *ists* and *ians*, although they form so great and formidable an empire. How is it, that, when we meet with a good and worthy teacher, we presently adopt his name, his costume of thought and expression, like a label round a bottle, or a collar round a dog's neck? How is it that we proclaim our intolerance of all light, except what flows through the one channel? Why not absorb the light he can give us, and walk on? Yet I never met with a man who could hold all the tenets of Calvin, although avowing himself a Calvinist; or one who knew or held all the ideas of Wesley, although calling himself a Wesleyan. We are only able to receive benefit from even the greatest teachers, when, while regarding them with affection and veneration, we yet deny to them the right to swallow our individuality in theirs.

"Of course it can matter very little, nothing indeed, to any person, to any reader of this book, to know the light in which the writer wishes to be regarded; but it does matter something to the writer that he should not be misunderstood. And, therefore, he wishes to say, that he conceives he has derived much benefit from the study of the works of Swedenborg; much reason has he to be grateful to that illustrious, venerable, and much misunderstood and comparatively unknown man; although very many of his communications had passed, by anticipation, through his own mind, from previous study of the Word of Truth. Frequently have letters been addressed to him, and the inquiry put, Who was Swedenborg? What did he teach? And, at last, these questions appeared so significant, that he determined on publishing this book, especially as no popular exegesis existed in England of the life and opinions of this remarkable man; for Mr. Wilkinson's able and eloquent book is not popular, and is more remarkable for its intellectual than its moral sympathy with the subject-matter.

"It was the intention, at first, to have published a work far more voluminous, at less price; but that idea only lasted while the writer supposed that the majority of the disciples of Swedenborg might possibly be interested in publishing his opinions, or in hearing what the member and minister of another church had to say about him. Of course there are very, very kind exceptions to this *nonchalance*. But it is best that they have not treated the book too kindly; it at any rate preserves its utter and entire independence, and is what it at first purposed to be, — an exposition rather for those outside of the New Church circle than in it.

"And the matter has been much curtailed. In the scope of the book, it was originally intended to give a more extended, and yet compendious, Key to the Correspondences; to have shown the entire antagonism of Swedenborg to the Sabellianism with which he has been charged, and the mighty bulwark he reared against Antinomianism in an Antinomian country and age; a chapter on Swedenborg, in his relation to Behmen and Campanella, and some of the earlier and later mystics; and to have fortified his positions with very numerous citations from the ancients, from the fathers, and from the universal church. As it is, the book goes on its pilgrimage a very deficient and inadequate performance, but with the hopes of the writer that it may, at any rate, have a candid reception from the New Church and the Old."

This book is made up in the following manner: In the first place he gives ten pages, in fine type, of "Opinions on Swedenborg," taken from the writings of Coleridge, Berzelius, Emerson, Wilkinson; Rev. Professor Van Goerres, a Roman Catholic; Rev. Dr. W. H. Stowell, President of Cheshunt College; Professor Bush; and J. D. Morell, A.M., author of "History of Philosophy of Europe." Several of these writers seem to have a remarkably accurate and just appreciation of Swedenborg as a philosopher, a profound thinker, and a virtuous and honest man; and no one more so than the Catholic professor.

The body of the work is made up of eight chapters. The first chapter is introductory, and is entitled "The religious wants and questions of the age, and the relation of Swedenborg to them," 50 pages. The second chapter is "the Biography," and occupies 110 pages. The Life is written in a very fair, truthful, popular, and interesting manner.

The third chapter is entitled "Initial Letters;" and these are its

"CONTENTS. — Importance of studying Men and Books and Institutions from their Central Principle. Swedenborg's First Doctrines: I. Degrees, traced through the Kingdom of Nature. II. Uses — not Utilitarianism — good and evil Uses. III. Influx — Action of Spiritual World on the Material. IV. Selfhood. V. Spheres. VI. Pains — Fundamental Antithesis of Things. VII. Triplicity. VIII. Correspondence — Hieroglyphics — Language — Mythology. IX. Love. X. Life — The Play-Spirit, the Trade-Life, and the Spirit-Life, contrasted. The only Life is Love."

It is somewhat remarkable, that in this chapter, in which the author professes to give "Swedenborg's First Doctrines," he says nothing whatever on the subject of doctrine properly so called. The things enumerated in this table of contents, any Newchurchman will see, are among the things that might be called the peculiarities of Swedenborg; but they are far from being all of them: and as to "Swedenborg's First Doctrines," as he calls them, he has entirely overlooked the two most important ones out of the three which constitute the basis of the New Church; viz., the doctrine respecting the Lord, and the doctrine respecting the Word. The third he has treated in a measure under his head of "Uses." These facts illustrate what we have said above, and enable us more fully to explain our meaning, in regard to the difference between looking at the doctrines naturally, and looking at them spiritually. To look at them naturally, is to look at them from one's self and from men; to look at them spiritually, is to look at them from the Lord. This may be taken to mean more than we intend by it; and we will endeavor to express ourselves more clearly. We look at them naturally when we regard them as means and light by which we are going to make our way upward from height to height of spiritual light to a knowledge of the Lord and of all spiritual truth. Many may be in this state, and yet in an upward, improving one. Without perhaps being aware of it, they themselves are the centre and foundation of their efforts and operations, when yet there is something better within; and this is what we mean by looking at the doctrines of the New Church and the teachings of Swedenborg naturally. If any one looks at them on a lower

ground than this, as many do, we should say that he looked at them sensually and materially.

To look at them spiritually, is to look at the Lord primarily; to regard him as standing at their centre; and to regard them as flowing down from him through his Word, laid open as to its spiritual sense, — as flowing down from him, to enlighten us into the understanding of spiritual things, and into the knowledge and understanding of himself, as fast as we are capable of it. To look at them in this light does not make us Swedenborgians, does not make us sectarians, does not make us exclusive; but has an effect upon us which is the direct opposite of all this. We know that every one, before he can look at them spiritually, must study them, must examine them rationally, until he becomes satisfied that such is their character. We know that every one must begin with looking at them naturally; but if he studies them with the desire of learning from them how to live a truly spiritual life, — how to draw nearer to the Lord, and to live from him, — it will not be long before he will begin to see that spiritual light shines forth through them from him; and thus he will learn to look at them spiritually. There is spiritual reason as well as natural reason. With regard to the latter, its main light is from beneath; though it may with some be aided by a few glimmerings from above. With regard to the former, its light is from above; stronger or feebler, according to the mists and obstructions it has to meet with in descending into our natural minds.

These observations are illustrated by this author's remarks upon the doctrine of Degrees. It will be noticed that he places this subject at the head of his list; and he says of it, that "it is essential to every view of the Swedenborgian teaching," and that "the knowledge of degrees is a key to open the causes of things, and to enter into them;" and yet he says nothing concerning degrees as existing in the Lord. He seems not to have noticed that the doctrine teaches this, and to be unaware that this is the cause of their existence in, and the source of their power and significance throughout, the spiritual and material universe. He looks upon them as a beautiful, a profound, a

sublime philosophy; but not as a law of divine order, or rather as divine order itself.

We are glad to have so good an opportunity of illustrating what it is to look upon the doctrines naturally, and what spiritually, — not, however, by any means, at this writer's expense; for we have gathered up, from reading his book, a strong feeling of respect, of regard, and of good-will for him, and are ready to acknowledge a cousinship, though he will not permit us to claim a brotherhood; for he shows good evidence, in many places, that he looks upon the doctrines religiously. His discussion of the other topics in this chapter shows that he has not read Swedenborg in vain. We note that he has not included in his list of "Swedenborg's First Doctrines" that of REMAINS, the importance of which is yet far from being duly estimated in the New Church itself.

By saying that the author has omitted the doctrine concerning the Lord in the above list, we do not mean to be understood that he has not noticed it in his book. It forms the subject of the fourth chapter; the title of which is, "Theosophy — Swedenborg on the Divine Being."

This chapter shows that the writer has made considerable progress towards the understanding of this greatest of all subjects; and we have no doubt what he has written will be highly useful to others. Though his ideas on the subject are shadowy, still it is pleasant to see evidence that his mind is in the right train. What he says, shows expressly that the improvement and elevation of his ideas on our own regeneration go hand in hand with the improvement and elevation of his views with regard to the Lord, p. 57.

Chapter V. is entitled, "Homology and Psychology — Swedenborg on the Nature of Man." About half of this chapter is taken up with a discussion of Swedenborg's anatomical works; and the remainder with his psychology, as drawn from his theological writings, p. 42.

Chapter VI. "The wonderful Mystery of Marriage, and the Origin and Destiny of the Sexes," p. 29.

Chapter VII. "Swedenborg on the World of Spirits," p. 20.

Chapter VIII. "Sacred Hieroglyphics — Swedenborg on the Doctrine of Correspondences," p. 42. He says, in his preface, that his first intention was to treat this subject much more at length; and, in an advertisement attached to this volume, he gives the following as the title of a new work on this subject: "The Shechinah opened; a Key to the Sacred Scriptures, on the Science of Correspondences;" and he adds, that "it will contain a perfect elucidation of the doctrine, and a compendious but full detail of the sacred meaning of the whole representational worship of the Old Testament, and its relation to the New." No small undertaking.

We have only given the titles of these last chapters, with the intention of returning to the book at another time.

Some of us can recollect the period when we were not enough to be called a handful among the mass around us, and when the spiritual pressure from without was so crushing that it seemed scarcely possible to endure it. Now the New Church has acquired "a local habitation and a name;" and the public have become so well aware of Swedenborg's merits, both as a philosopher and a theologian, that they are beginning to feel that they cannot do without him. Others regard him as the great problem of the age, and feel that his works can no longer be ignored; but must be met openly, and tried fairly. The doctrines of the New Church are, from this time, to constitute one of the most important studies of the Christian world. The result will be various. Some will see in these doctrines the light of a new dispensation, and will openly embrace them as such. Others will see in them more or less of light, to be used by themselves only in making progress in their own church from the point where they now stand. Others, who recognize no progress in their doctrines, but who adhere to them as they are, and as they have always been held, will see in the theological writings of Swedenborg only the vagaries of a dreamer or the ravings of a madman. The professed man of science also, who looks at things only sensually and materially, will see them in the same light. These various results will follow, according as the doctrines are viewed spiritually, naturally; from mere bigotry, or from material rationality only. Some of

these better and more desirable results we have long seen to be taking place from the effect of the better influx from the spiritual world since the last judgment. There is probably scarce the man living, who holds his church doctrines now as he held them fifty years ago, — nay, twenty years ago.

The things to which we have here referred are to constitute a new page in the experience of Newchurchmen; and it behooves them to be prepared for it. It will be matter of great joy to us, as it always has been, and as it is to the angels in the heavens, to see men coming to a full and open acknowledgment and reception of the doctrines of the New Church as a new dispensation; not so much because we are gratified at the accession of numbers, but because we know that the great and most important effect of such reception, if genuine, is to lead and enable men to live better lives, and to become more spiritual. It will be matter of rejoicing, too, to see others making use of the light of the New Church to modify and improve their own doctrines, and to render them less discordant with what is truly spiritual. But it will be of great importance to distinguish between those who look at the doctrines naturally only, and those who look at them spiritually. So far from falling into the error, that every one who speaks respectfully of the New Church, or who acknowledges himself to have received light from its doctrines, has come, or is coming, into it, it is the highest duty of every one, who receives it as a new dispensation from the Lord, to see that all his affections, all his thoughts, and all his life, all his deeds, all his words, and his conversation, make it a new dispensation. Its truths the Lord has given for the greater spiritual good and the higher regeneration of all who will receive them: but he has given them as a new dispensation; and we can do our duty to him only by holding them as such in our minds, by living according to them as such, and by presenting them as such. If men receive them, we cannot but rejoice; for we then see them doing the work for which they were given. If men use them to modify, improve, ameliorate, and soften their own doctrines, we cannot but rejoice also; but, to those of the latter class, we shall never do any good by recognizing any affinity between

these truths and the tenets of any of the Christian sects; for there is none. It may not always do them good for us to say so; but the greatest good we can do them will be by endeavoring to let it be manifested that they are a new dispensation, by the work they are doing in us.

URBANA UNIVERSITY.

[The Second Annual Commencement of this institution took place on the 19th of June last; at which time, Dr. Tafel and Rev. J. P. Stuart were inducted into their respective professorships of Language and Philosophy. We copy from the "New Jerusalem Messenger" the addresses delivered by Rev. Chauncey Giles and Rev. J. P. Stuart on that occasion.]

REV. MR. GILES'S ADDRESS.

Gentlemen, — The trustees of the Urbana University have delegated to me the pleasant office of formally inducting you into the professorships of Language and Philosophy, to which you have been respectively elected.

Your appointment to these important posts is, in itself, evidence that they consider you acquainted with your duties, and competent to perform them. Still it is appropriate to the occasion to point out briefly their nature, to express the confidence they have in your ability, and the hopes they feel justified in entertaining, that you will be efficient instruments in carrying into effect the ends they have in view in the establishment of this institution. These ends are: First, To withdraw the youth of the church from all influences and associations adverse to their respect and love for the church, and to bring them, as far as possible, under the sphere of her doctrine and life.

Second, To teach them language, science, and philosophy, in the new and clear light of her truths; that the sensual and natural scientifics may be conducive not only to natural and worldly uses, but to intellectual discipline and culture.

Third, That the knowledges they acquire may become vessels receptive of spiritual truth, — instruments in their regeneration, and in the development of a new life, in an order and proportion after the original and perfect pattern of man. In a word, their highest end is to co-operate with the Divine Providence in the establishment of the new heavens and the new earth, both in the hearts of their children, and in the new generation that is now coming forward upon the earth. They have elected you to be the instruments of carrying these ends into effect. You are to keep these ends in view in all your teaching, even of the alphabet of language; in the most common principles of philosophy; in your recreations, as well as severer studies; and in all your intercourse with the minds committed to your care.

Aided by the light which the New Church gives of the nature of the human mind and its destinies, they look for a wiser discipline and a more orderly development of its forms than have ever before been secured; while they hope to obtain an equal, if not greater, amount of the literal facts and forms of science. It will be your duty, not only to teach, but to instruct; not only to communicate knowledge, but to guide to the best process of obtaining it; to give the informing life of truth in every fact; and to turn the faces of your pupils upwards, that, as they advance through the circle of knowledge, they may move, with an ever-upward ascent, towards the church on earth and in heaven. We trust you may not only be able to guide them in the right path, and furnish them with suitable means for their journey, but to secure their active and ardent co-operation.

In the highest sense, your ends are the same, though you seek their attainment through different instrumentalities.

Then, addressing Dr. Tafel, Mr. Giles proceeded: You, sir, to whose charge is to be committed the department of language, by many years of successful instruction in Europe, and by the ability you have shown in the performance of your duties here, have proved yourself fully competent to fulfil them. Trained in the schools of a nation which has no equal in minute and accurate knowledge of science and language, in

patient and extensive research, to a mastery of the mere letter of language you have added a discriminating judgment in seizing its spirit, and an unequalled skill in communicating it.

We repose, therefore, the fullest confidence in your ability to fulfil the important duties of your office with honor to yourself and the university, and with great usefulness to the youth who may receive the benefit of your instructions.

You are to teach *language*, — not the Latin and Greek and German alone; not the forms, the mere arbitrary symbols, — though these, too, must be perfectly mastered; but language as an instrument of thought, as a living organism, being itself in the human form, and the embodiment of human affections and thoughts. There are no *dead* languages. In the Latin and Greek, we have not only the record of the affections and thoughts, the heroic deeds, the love of beauty and strength, the philosophy and art, but we have the Greek and Roman mind; not as the aroma of an embalmed body or a pressed flower, but their specific laws of thought. The relation of their ideas to each other runs as an organizing force through their language, determines the arrangement and dress of their words, the peculiar structure of their sentences, and gives proportion and form to the whole structure.

The teacher who can discern the presence of the indwelling spirit of that form of life embodied in a language, deals no longer in "dead vocables" in his instruction, or in the petrifactions of a past age of thought; but he sees in it one cycle of the life of each pupil before him; for each individual passes through all the phases of humanity, and runs the circle of all nations, past and present; and if he has the skill to present the forms of each language, and the different languages, in the order and series of the unfolding states of the pupil, he will find an active sympathy between the life of the language and the life of the pupil; and thus the pupil will be carried on from step to step, on the wings of delight, by an orderly process of growth. He will retain with greater ease the mere forms and ultimate facts of language; and, through them, he will receive much of the life and culture of the age and people who used the language.

To secure this important end, requires discrimination, accurate knowledge of the forms and spirit of language, and the nicest skill in communicating them. The trustees have the fullest confidence in your ability, your learning, your methods, and skill in using them.

But you are not left to your own resources alone, nor to the wisdom of the past. You have, in the philosophy of the new age, a clear statement of the nature, wants, and destiny of the mind, — the living organism you are to work upon. Thus the process of instruction need not be "the blind leading the blind;" but a clear path, according to well-defined laws.

Mr. Giles, then turning to Mr. Stuart, continued by saying, This philosophy, my brother, you are to teach. The post you are to occupy is, in many respects, new and untried. You are to teach a new philosophy for a new age. For the first time in the history of humanity, the philosophy of the New Church is to be publicly recognized, and formally inaugurated into the organism of a university, and statedly taught. This office is, in many respects, a most important and arduous one. You have no precedents to guide you; you have no text-books specifically adapted to your purposes. These you will have to supply from the resources of your own skill and industry. You are to pursue a new path, by new methods, to new ends.

But, if you have no precedents, you have what is far more important: you have a true philosophy to teach; a philosophy that "lies four square," true in all its relations, and applicable to all the phenomena of the material and spiritual worlds. It is not a system of guesses and speculations, a web spun from the blind self-intelligence of man; but the embodiment of the truth as an organic whole, containing all the principles of the Cosmos, and linking the written and acted Word together in indissoluble harmony.

You are to teach principles. You are to bring forth, from the exhaustless treasury of this philosophy, genuine truths, and reduce them to a form adapted to the capacities and wants of your pupils; to give them truth in the light of truth. You have no systems to form, no theories to construct; they are all made to your hand. He who is himself the Truth has embodied

them in the material world and in his Word. It is your province to point them out, to explain them, to show the best modes of applying them to solve the problems of nature and life. It is not so much the forms and qualities of objects and the facts of science, as their relation and significance, that you will teach. You are to point out, to the wondering eyes of your pupils, the veins and arteries, and the indwelling life that flows along them, in what have hitherto been considered dead facts. This philosophy you are to put into the hands of the young pilgrims on life's journey, to be a staff to sustain their faltering steps, and to guide their tender feet through the labyrinths of knowledge; a rod to smite the flinty rock of natural science, and bring from it water to refresh the soul; a wand to touch the wastes of speculation, and make them blossom as a garden; a "golden reed" to measure the value of every fact, to give it polarity and magnetic force, and set it revolving in its own orbit, in harmony with all other facts, around the great centre of all: thus, out of apparent chaos, educing order harmony, beauty, and use.

You are to address the spiritual, rather than the natural, forms of the mind; to plant the seeds of spiritual life in the earth of science; to protect and nurture its first tender germs. Under the guidance and with the strength of spiritual truth, you are to elevate the minds of your pupils above forms and appearances, into the realities and clear atmosphere of the spirit, and to teach them to look down from those great heights upon the plain of science below.

It is a great, a noble, a delightful vocation; and, from your intimate acquaintance with the principles you are to teach, from your long experience in teaching them in another sphere of labor, the trustees have the fullest confidence that you will prove yourself a master worthy of your office. A higher honor no one can obtain.

When you, gentlemen, have received the credentials of your office, the three departments of this university will be organized; the human form will be complete.

Science forms the ultimate and basis of all intellectual and spiritual activity, and is the continent of all the forms of spiritual life.

Philosophy is the living soul, which first creates, and then animates and dwells in, those natural forms, and causes them to be the exponents of its own laws and forms.

Language is the flowing garment, which clothes and gives them expression.

The department of science is already organized and ably conducted. And now, by the authority of the Board of Trustees of the Urbana University, I declare you, James Park Stuart, to be professor of philosophy. I commit to your care and supervision this department of instruction. Under the authority of this board, I authorize you to arrange and conduct the different studies in this department.

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

In like manner, by the authority of the Board of Trustees of the Urbana University, I declare you, John Frederick Leonard Tafel, to be professor of language. I commit to your care and supervision this department of instruction. Under the authority of this board, I authorize you to supervise, arrange, and conduct the studies in this department.

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

Mr. Stuart then replied as follows: —

REV. MR. STUART'S ADDRESS.

Gentlemen of the Board, — In behalf of Dr. Tafel and myself, I will say, that we accept the places you have assigned us, and the high responsibilities of our several departments, with a devout reliance on the Lord for his presence, for the influence of his love, and for the illumination of his wisdom. Knowing that without him we can do nothing, most earnestly do we pray, in the words of Moses, "If thy presence go not with us, carry us not up hence." Ex. xxxiii. 15.

For the confidence that this board of trustees have reposed in us, we return to them our most cordial thanks; and it only

remains for us, on our part, to pledge that we will endeavor to fulfil the duties that you have assigned us, in a manner at once earnest and faithful.

Then, turning to the audience, Mr. Stuart spoke at length concerning the nature of the new philosophy that he was called to teach. He began by saying, —

It may be proper for me to add, that our *course of study* is divided into three grand *departments.*

The department of science, including the pure and mixed mathematics and the natural sciences. The department of language, including literature in general and the ancient and modern languages, &c. The department of philosophy, including the philosophy of language, the philosophy of nature, and the philosophy of religion; or, what is the same, the study of the forms, functions, and powers of *words;* the study of the forms, functions, and significance of *objects;* and the study of the nature, relations, and destiny of *man.*

The first and second divisions of the department of philosophy begin in the other departments of the college respectively; for the philosophy of nature is something superadded to the study of science, and the philosophy of language is something superadded to the study of language. But, in the philosophy of religion, the department of philosophy takes its characteristic form, reaches its culminating point, and reveals its final end and aim.

The principles of the New Church are, of course, the principles of our philosophy; and in these are revealed its fountain, its type, and its method. For the divine wisdom of the Lord is its only fountain; man is its only type; and the science of correspondences is its only method; and these all are revealed in the heavenly doctrines of the New Jerusalem.

So far as the old philosophy has disregarded the principle, that the Lord is the fountain of all wisdom, it has been useless, and even mischievous. And, in some important departments, this grand universal truth has been utterly ignored; and hence the vagueness of the methods that have been pursued, and the non-practical nature of conclusions that have been reached. For, instead of beginning in things that are near by,

and that concern us, and showing their causes, connections, and uses, we are led into things afar off, and that concern us not; we are even presented with the merest abstractions, and the most mournful nonentities, — souls without bodies, and bodies without souls; essences without realities, and realities without activities.

Forgetting that the Lord is the fountain of all wisdom, and that the Word is the utterance of the divine wisdom, the old philosophy has devised a branch of study denominated *natural theology;* the design of which is to find out God and his attributes from nature, by methods that are purely natural, and without any reference whatever to the Lord's own Word. But, really, when it is known that the Lord, in his Word, has done whatever infinite love could prompt, and infinite wisdom could devise, to reveal himself to his creatures, it seems incomparably strange that any one should leave that book unopened upon the shelf, and then set himself down to the problem of finding out God by an endless ramification of reasoning. Especially does this seem wonderful among the learned of Christendom who acknowledge the truth of the Word.

The methods of natural theology seem like attempting to solve a problem in which there are two quantities, — one given, and the other required, — while the relation between the two is utterly unknown. Or it is like giving to a scholar the first term of an infinite series; and then, without giving either the ratio or the number of terms, demanding the last term. Thus the *natural theologian* proposes to find out God. Nature is given: God is to be found out. Nature is the first term of an infinite series. The last term of the series is the *Great Unknown.* This last term is the solution sought. But still nothing is given but nature; and nature is the first term. The intermediate terms of the series are not given; the ratio is unknown; the number of terms is indeterminate. With these as the conditions of the question, professors, tutors, and students apply themselves to seek the solution. They labor; but how vain is their labor! There is a book upon the shelf that contains the problem in another form. In that book, the first term and the last term and the ratio are given; and the problem

is to find the sum of the series. But this, although a vastly important and practical question, is too easy, and its solution would require too little of human wisdom and greatness. Consequently, it is abandoned; and, in place of it, we have the sensualism and the impenetrable darkness of natural theology.

Now, as it regards all this, it is quite sufficient to say, that if the Lord, by his own Word, which he has spoken, and caused to be written for his creatures, here and elsewhere, and by his own works, vast and boundless as they are, has failed to demonstrate his own existence and his attributes, we may as well withhold our hand.

Then, as to the other problems of the natural theologian, such as the existence of the human soul, man's spiritual nature, immortality, and so forth; if we cannot begin in the knowledge and acknowledgment of these things, we certainly can never find them out by methods that are purely naturalistic. And, indeed, we are quite confident, that, if any one will deny the doctrine of the divine Word as to the soul, he will be quite likely to annul all argumentation on this point by the wisest philosopher of mortals.

We, in this institution, propose to begin where these old methods propose to leave off. We take it for granted that men have souls in them, and immortality awaiting them. We take it for granted that there is a God, and that it is our first duty to love and obey him. We wish to hold no argumentation with one who is unwilling to begin in the acknowledgment of these grand first truths.

The philosophy of the New Church contains no such methods; it is engrossed with no such problems. It will lead us to affirm the truth of things as we find them, and to acknowledge and worship the Lord as our heavenly Father, and to look to him as the source of goodness and truth, and the embodiment of all love and wisdom; and to acknowledge his Word as the chief method of our conjunction with him, and as the book of supreme authority in all matters of enduring interest to each one of us.

There are many questions which can only be answered by a philosophy that is truly religious, conjoined at the same time

to a religion that is truly philosophical; a philosophy that, beginning in the Lord, will treat of him as he is; and then, descending into his works, will demonstrate their unity and combination.

Such a philosophy we have in the New Church; and what is very remarkable withal, is, that in man we find the clew to the *mystery of things*, and "*the universal solvent*" of every substance. In man there is the complete union and correspondence of the two worlds,—the natural and the spiritual; for in man the body is natural, and the soul is spiritual; and every bodily organ is formed with primary reference to the wants of the soul, while at the same time the soul is in harmony and correspondence with the body. Upon this point, myriads of subsequent questions hinge; it is here that explanations originate, and philosophy becomes eminently tangible and practical.

Beginning thus with man as the type: inasmuch as the body throughout is made to correspond to the soul throughout, the movements of the body will correspond to the activities of the soul; so that, whatever the soul determines, the body will, if possible, accomplish.

Man is a living embodiment of the law of correspondence, which characterizes our methods, and which our philosophy unfolds; for with man the internal appears in the external, and is represented in it. The soul appears in the body, and is represented in it; the passions of the soul appear in the expressions of the body, and are represented therein; the thoughts of the soul appear in words, and are represented therein. And so on of other things.

Thus it may be seen, that *in man* the correspondence of the natural to the spiritual—of the body to the soul—is complete and universal. And it now remains to be seen, that, *out of the human organization*, the same law holds good; that is, we shall see, that, out of man, the various objects of the world represent the characteristics of the soul, in the same manner that the soul itself is represented in the body. Indeed, we shall find that every form in man has its counterpart in some object of the natural kingdom; and then, conversely, that every object in the whole kingdom of nature has its prototype

in man. Or, as the ancient philosophers said, "Man is a microcosm, while nature is a macrocosm." Man is the world in miniature, while nature is the world boundless and universal.

To pursue this thought for a moment. We learn that the Lord is the universal *antitype;* man is the universal *type;* nature is the universal *apotype.* Man is made for the Lord, and in his image. The kingdoms of nature are made for man, and, in a certain sense, in his image. But here arises a distinction, which we must bear in mind as we go forward. It is this: In man, the image of God is one and undivided; for every individual of the human race is made in the image of God. But, when we descend below man, and come down to the kingdoms of nature, the *unity* of the image is no more; it is distributed into the objects of nature, each individual object bearing a part of the human image, and hence representing a part, but so arranged that one object in nature represents and embodies one characteristic in man, and another another; so that nature in the complex is the image and representative of man, the universal type. Thus a man may be innocent and courageous, patient and good, strong and swift in his intellectual powers, with great penetration and perspicacity of thought and vision. These are qualities which, with many others, often belong to a single individual; and they are qualities which, although no single object in nature could represent them, may be very forcibly represented by a considerable group of natural objects. Thus the lamb will represent the innocence of man; the lion, his courage; the ox, his patience and goodness; the horse, his intellectual strength and swiftness; and the eagle, his perspicacity and penetration of thought: and hence, although a representative image of man is found nowhere in nature in any single object, yet, in the complex of nature, every imaginable quality, faculty, and power in man will be found most vividly represented.

The universal creation below man is related to man, much as man is related to the Lord; and hence the image of the Lord is found in man, while the image of man is found in nature. Man is the crown and glory of the animal kingdom; the animal kingdom is the crown and glory of the vegetable

kingdom; the vegetable kingdom is the crown and glory of the mineral kingdom: for the mineral kingdom is incorporated and represented in the vegetable kingdom, and the vegetable kingdom in the animal kingdom, and the animal kingdom in man. Man is the connecting link of the entire creation; for, in addition to all that is below him, man is endowed with the principle of human life; and by this he is united to the Lord, and becomes the associate of angels. Then the animal kingdom, in addition to all that is below it, is endowed with the principle of animal life; and by means of this it becomes united to man, and subservient to his wants. Then the vegetable kingdom, in addition to all that is below it, is endowed with the principle of vegetable life; and by means of this it becomes subservient to the support of the animal kingdom and the uses of man.

In this manner it will be seen that the whole universe is connected; and man is the medium by which the whole is conjoined into one. The Lord is in communion with man; man is in communion with the kingdoms of nature. The representatives of man are distributed throughout the kingdoms of nature; the representatives of the Lord are incorporated in man, whom he made in his own image, whom he crowned with glory and honor, and whom he placed over the works of his hands. Hence, then, all things are significant; all things are related; nothing is without meaning; nothing stands alone; all things are representative of mind, of soul, of life; all things reveal man, the universal *type;* all things proclaim the Lord, the universal *antitype.*

The science of correspondences rests in this universal connection of all things; and as this science is the *method* of the new philosophy, it will, of course, devolve upon us to unfold its principles in general and in particular. The practical bearings of this method will appear, when it is known, that, by means of it, every thing we behold is resolved into something higher or more interior; so that, from effects, we are enabled to rise into causes, from causes into ends, and from ends into the Lord; and thus even the natural sciences are to be filled by this method with life, power, and use.

The science of correspondences having its most complete embodiment in the Word, our method will constantly bring us to this, as the grand fountain of living waters. Day unto day, with devout aspirations for wisdom, we may come to these glowing pages, knowing that the treasure is inexhaustible, and that the teaching is infallible.

WATCHING-ANGELS.

WRAPPED in the silence of the brooding night,
The mortal, on his pillow calmly sleeping,
Sees not the band of angels, clad in light,
Around his couch their tireless vigil keeping:
Perchance his thought flies wildly high and far,
A thousand shadowy forms his sense deceiving;
But, in the woof of all his fancy there,
A golden thread that angel-band are weaving.

Perchance the slumberer feels intrusive care;
Deep in his heart some longing wish is waking;
Perchance his soul is drooping in despair,
His o'ertasked heart beneath its burden breaking:
But there the angels shed the light of love;
The dark cloud now no more is mantled o'er him;
He sees the ladder reached him from above,
And sees the angels who to heaven restore him.

Haply the slumberer in a fever-dream
Suffers unconscious, ever restless turning;
While through his veins the life-supporting stream
Courses in liquid fire, its channels burning:
Then are the viewless hands laid on his brow,
The pure life-essence in his frame distilling,
Coursing its every fevered part, and now
The temple of the soul with pleasure filling.

But most the watching angels guide the *thought:*
If in the mortal's heart be wrong or error,
Soon, by the pure and viewless influence taught,
He sees his wrong as in a magic mirror;

He sees the end where leads his tortuous path,
Its darkness and its danger; and, awaking,
He finds within his soul a holier faith,
And turns with willing heart, his sin forsaking.

Thus does God guard his children, whether laid
In all-unconscious sleep upon the pillow,
Or wandering wildly, far from mortal aid,
Upon the waste, the mountain, or the billow:
No one is left unguarded on his way,
Though oft by passion's gale all wildly driven:
Ay! at the helm is He whom waves obey;
Who guides life's bark, and moors it in the haven.

Sacred Circle.

"ON THE PHENOMENA OF MODERN SPIRITUALISM." By Wm. B. Hayden, Minister of the New Jerusalem at Portland, Me. Boston: Otis Clapp, 1855.

This book was barely announced in the May number of the Magazine, with the intention of noticing it subsequently. It consists of five lectures, which were delivered in Portland, and we believe some other places, embracing the following topics: —

"Lecture I. — The structure of the natural body, viewed in its analogies to the spirit. The spirit in the human form. The spiritual body dwells within the natural body, and at death is evolved from it. The resurrection. Paul's doctrine. The spiritual senses of men; their occasional opening. The seers and prophets of the Old Testament, and those of the New Testament. A peculiarity of the new dispensation.

"Lecture II. — The first, second, and third state of spirits after death. The capacity which spirits possess of communicating with men. These communications proceed neither from heaven nor from hell, but from the world of spirits, intermediate between heaven and hell. Spirits of some kind constantly associated with men. Various modes in which spirits operate upon men. Proofs of the existence of familiar intercourse with spirits in ancient times; among the heathen; among the Jews. Case of Saul and the witch of Endor. Proofs of an intermediate state which is neither heaven nor hell. Such intercourse forbidden to the Jews.

"Lecture III. — Importance of the doctrine of a future life. Revelation progressive. The Old Testament. The New Testament. Reasons for expecting further divine revelations. Difference between the disclosures of spiritualism and those of the New Church. Some prominent characteristics of the alleged spiritual manifestations. The New Jerusalem a system of divinely accorded spiritual truth for the times.

"Lecture IV. — The superiority of Swedenborg's claim *prima facie* evidence in favor of the superiority of his mission. Swedenborg a true seer. His manifold advantages in this respect. His disclosures form a system, compact

and homogeneous; those of spiritualism do not. The unparalleled extent of his revelations. He forestalls and forestates the phenomena of spiritualism. Extracts from his writings. These disclosures one hundred years in advance of the modern phenomena. The two spiritual ways. The law of spiritual progression. Operates in two contrary directions.

"LECTURE V. — Recapitulation. The contents of the New-Jerusalem revelation based on the Sacred Scripture. Something concerning the Scriptures, the style in which they are written, their inspiration, the manner in which they are to be understood. Revelation of its internal sense. Meaning of the white horse. The literal sense not impaired by the spiritual. Some misconceptions mentioned. The literal sense needs to be explained. Methods, in which previous divine revelations have been made, explained in the New-Church writings. Lastly, the moral quality of this revelation. Conclusion."

These subjects are treated by Mr. Hayden with much ability and clearness. We presume that most of our readers have already read the work, and formed their own estimate of its value. If they have not, we advise them to procure it.

This is a subject on which it is hardly to be expected that the views of any one mind should meet with a perfect response from all other minds in the church. Those expressed by Mr. Hayden appear to us to coincide substantially with those heretofore presented in the pages of this journal, and to be such as will commend themselves to the receivers of the heavenly doctrines generally; and we think there are none who will not find the book highly suggestive and useful.

As an example of Mr. Hayden's method of treating the subject, we add the closing part of the third lecture. After setting forth some of the uses for which "spiritualism," as it is called, has been permitted, Mr. Hayden proceeds: —

"But, with all this standing out prominently from the canvas as one side of the picture, it must not be omitted or forgotten that the subject presents also another and a very different side. We are content to put the inquiry to those most familiar with the matter, and therefore the best qualified to judge, whether there is not constantly being received, from the same general source, much that is evil, and many things that are false; whether, after all, beyond a few general facts in regard to the resurrection of the spirit, and its immediate entrance into eternal life, with the mode in which men first live there, the communications are not, in a very great majority of cases, merely petty and frivolous conversations, absurd or ridiculous instructions, deceitful and fraudulent allegations, vapid and incoherent fancies, or high-flown, swelling, and bombastic deliverances, of vast pretension, but of weak substance or fulfilment; keeping, like Macbeth's witches, the word of promise to the ear, but breaking it to the hope; in many cases exercising a very perni-

cious and injurious influence upon men, taking away their proper and useful interest in the common affairs of life, turning them aside from their daily avocations and duties, intoxicating their minds with a species of unwholesome enthusiasm or fervor, lifting them off their intellectual feet, and carrying them about on the mock wings of a fallacious and spurious inspiration; substituting often, in place of their own rationality, the lead and direction of spirits not half so wise, perhaps, or well developed, as themselves; and whose company, could they but be brought *visibly* face to face with them, they would no longer be in a desire to keep; and filling the insane asylums all through the land with the victims of a new kind of mania.*

"Now, this latter class of facts connected with these phenomena must not be hastily passed over or pushed out of view. They form an integrant and inevitable element in this kind of manifestation, and something which must always go along with it, helping to modify its character, and tending to impart to it a general and permanent quality.

"And how, we ask, is it possible that it should be otherwise, when we consider the mixed and variable character of the population of the world of spirits, where all go when they first depart from the natural body, and the place from which these communications come? Multitudes of abandoned and evil men are there, wandering about through that world, wishing and determined to counteract any beneficial influences which good spirits may strive to exert upon the minds of men, and to overthrow any good results which are likely to be built up here in consequence. And we must keep it constantly in mind, that, in very many cases, men who were evil in disposition here become far more evil in action there; for in that world, after a while, all outward restraints upon the conduct of men are withdrawn, and the spirit then behaves just as wickedly as his secret inclinations prompt him to.

"We are not conscious of the least disposition to underrate or undervalue the character and results of modern spiritualism, as our remarks may already, to some extent, have served to show. It is our continual desire to arrive at a full and just estimate, both of the present merits and prospective influence, of a demonstration evidently growing out of the causes of the new dispensation, and intimately connected with it. We would also accord sincerity and purity of motive to those earnest and honest minds who are endeavoring to seek the truth through that channel. But, when examined in all its facts and features, and viewed from the stand-point of the New Church, it can by no means be regarded as the final movement

* We allow this latter allusion to stand as it is, because it is fully sustained by the facts of the case. Nevertheless, it ought in justice to be remarked in this connection, that the production of insanity is not a very distinguishing mark of the spiritual manifestations. Men are likewise continually being rendered insane by various religious excitements, as well as by close application to study, and unremitted attention to mercantile business in our large cities.

of this new age. It makes known no new thing to the student of New-Church theology, except as confirming general principles therein disclosed. It may possibly turn out to be, in the world of theology and religion, what the French Revolution was in the world of political institutions, — a breaker-up and tearer-down of mouldering forms and decaying systems of the past; thus, perhaps, performing a highly important, and even necessary, preliminary work; but is of itself far too chaotic, fragmentary, variable, and contradictory in its elements to constitute or to contribute the positive, organizing, and reconstructive principle of the future.

"That principle is to be found in a CHURCH suited to the epoch; a church in a great measure new and distinct from preceding ones; possessing and based upon a centralized, complete, self-consistent, and logically harmonious system of revealed doctrines; disclosing all the required truths in regard to the other world, the modes of life there, and man's eternal destiny; and coming down from a point far above man, and far above the world of spirits.

"The necessity for some such revealed standard, acting as a test to which to bring all the variant and conflicting teachings now flowing in from the other world and springing up in this, must, we think, become apparent as the subject is contemplated in the full light of history and of fact.

"With these preliminary observations, therefore, — going, as we conceive, to evince an antecedent probability that there would, at this day, be accorded a new divine revelation, — we are prepared to advance to the more specific question: *Why are the revelations made through Swedenborg entitled to more implicit belief, or worthy of greater credit, than are the communications received through the spiritual mediums of the day?*

"As this is the great question between the New Church and modern spiritualism, we are not unwilling to devote some attention to it. We shall have space, on the present occasion, only to open the subject, and lay out the general ground. It is, therefore, our design to follow it up at a future time with a fuller adduction of reasons and considerations.

"1. The first point to which we shall invite attention is *the difference of claim set up by the two systems.* This difference is apparent upon the very face of the two. The system of Swedenborg sets out with the averment, that it is a divine revelation; and this asseveration it constantly carries with it throughout its entire length and breadth. Spiritualism, on the other hand, makes no such claim. It professes to be, and from the very nature of the case must of necessity be, a set of variable miscellaneous communications received from departed spirits, human and fallible like ourselves, and capable of giving forth only their own views and opinions. They tell you from the first that they are some departed brother, father, or other relative; or some neighbor, friend, or acquaintance; or, where this is not the case, some other person of whom you have

heard, or who, at any rate, not many years ago, lived here in the world, — men, women, and children, like ourselves. All they can testify to are the *facts which have come under their own personal observation since they have been in the world of spirits;* and can tell nothing concerning the *higher* or *lower* spheres of spiritual existence, except from hearsay or conjecture; and, in ninety-nine cases out of a hundred, they tell you so. The very best and most intelligent communications that are received, — those professing to come from Bacon and Franklin, or other eminent statesmen and philosophers, — distinctly disclaim for themselves any superior illumination; plainly assert that knowledge is gained in that world, as it is in this, by patient study and investigation. The best informed and most reliable spirits say, in their communications, that all the higher orders and degrees of truth are matters of speculation and opinion among *them* as among us; and distinctly state that what they give they give *as* opinions, and call upon men to exercise their own rationality in deciding upon them. Thus we see, that, so far as concerns the question of being a divinely authorized or infallibly reliable revelation of high theological truth, spiritualism is *nonsuited* before it even comes into court, and cannot be brought to trial before the same bench that is to pass judgment on the system of the New Church. By its own universal confession, it eschews all divine claims, and voluntarily places itself in the ranks of miscellaneous communications from the spiritual world.

"Now, contrast this with the claims of Swedenborg. It is a current and prevailing misconception, in regard to Swedenborg's case, that he received his communications from spirits and angels. Because his spiritual senses were open, and he held continual intercourse with the inhabitants of the other world, it is therefore supposed and presumed by most persons, but little acquainted with the subject, that what he gave forth was *received* from spirits and angels, and that his published writings contain the doctrines and sentiments which were thus taught him by them. But this is altogether an *erroneous impression*, and one, therefore, which requires most emphatic correction in this place. His distinct affirmation is, in regard to the system of doctrines which he has given to the world, that he did not receive them even from any *angel*, much less from any *spirit*, but only from the Lord alone. Angels were often used (as well they might be) as mediums to impart to him useful instructions, to unfold and illustrate for him some doctrine of divine truth, and communicate to him their ideas of it; but the *authority* for the truths themselves is derived from the Lord, through the *Word*.

"This is a proposition so important to be understood and borne in mind, that we will give at least one statement of it in his own words. In the last work he wrote and published, and in which is contained the 'Universal Theology' * of the New Church, he says, 'That the Lord has manifested himself before me, his servant, and

* Called also the "True Christian Religion."

sent me on this office, and that, after this, he opened the sight of my spirit, and thus let me into the spiritual world, and gave to see the heavens and the hells, and also to speak with angels and spirits, and this now for many years, I testify in truth; and also, that, from the first day of my call to this office, I have never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, while I read the Word. To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his Word, in which sense divine truth is in its light; and in this light he is continually present.' — *True Christian Religion*, pp. 779, 780.

"Assertions to this effect he repeatedly makes in letters to his friends, and in various parts of his writings: it is his constant claim for thirty years, from the commencement to the close of his mission. In his letter to the Landgrave of Hesse-Darmstadt, who had inquired of him in relation to this subject, he says that the Lord, unconsciously to *him*, had prepared him for the office from his infancy upward; and that this favor was not shown to him on account of any merits of his own, but for the sake of the New Church, and the great concern of all Christians' salvation and happiness.

"For twenty-seven years he enjoyed uninterrupted open intercourse with the other world; during which time, as he himself states, he met and conversed with angels from all three of the heavens, with evil spirits from all three of the hells, with spirits from every part of the world of spirits, with many who had lived on different planets in our solar system, and on other worlds beyond our solar system, — in all, to the number of many thousands. And, in a great many cases, he reports the conversations which he had with them; he tells what he saw in their places of abode; he relates what he learned from them in regard to their own character, history, and present opinions; he makes a record of their views and beliefs on a great variety of subjects, — philosophical, religious, and moral. But what he gets from a spirit, he reports as coming from a spirit; and what he hears among the angels, he relates as coming from the angels. He simply reports them over, as matters of fact, for what they are worth, never intimating that such views are to be received as divine or infallibly reliable truths; and communications so received form no part of the New-Church system of doctrines.* That system was taught him solely by the Lord, from the Word; and he repeatedly affirms that it was not permitted him to incorporate into it any thing coming from any other source, averring that so many and so strongly confirmed persuasions of what is false exist in the spiritual world, unless he had been continually guarded by the Lord against being influenced by spirits, and against adopting any thing from them as doctrine, it could not have been otherwise than that his revelation would have been full of errors. What might have come from spirits would have been filled and mingled

* Though they *are* regarded by Newchurchmen as reliable disclosures of fact, and of acts calculated to throw important lights over the laws and principles of divine truth.

with falsities, and what might have come even from angels would have contained various fallacies and misconceptions or partial and erroneous impressions of truth, wanting in adaptation to the universal spiritual needs of mankind.

"From the tenor of these statements, it will be perceived that a very grave distinction is to be observed between the revelations of the New Jerusalem and ordinary communications from the other world. Swedenborg was not, in any sense, merely a clairvoyant or spiritualistic medium, He received his doctrinal teachings from none of the 'seven spheres' or 'circles' in the other life. Tried, therefore, by their own claims merely, and, with equal liberality, granting to each system the character which it demands for itself, a wide chasm is found to exist between them. It will be seen, that while, on the one hand, *spiritualism*, as a matter of course, falls of its own accord into that series of disclosures from the other world which we have all along denominated *miscellaneous communications;* so, on the other hand, the system of the New Church does, in like manner, just as naturally and as really fall into the category of divine revelations, and Swedenborg as obviously takes his place in the line of commissioned apostles and prophets and seers.

"With this marking off of separate position, we shall be prepared to go forward in a subsequent lecture, and adduce some of the reasons which serve to substantiate this diversity of claim."

OF DIFFICULTIES BETWEEN BRETHREN.

Because the men who now constitute the church are not regenerate men, but men who are becoming so, many of whom have advanced but a little way towards regeneration, it must needs be that disagreements and difficulties will sometimes arise between them. With most of them, the natural feelings and prejudices are very far from being subdued; their minds have come only partially into order at the best; and it is only occasionally that the truths which they have received and inwardly acknowledged are seen to shed a clear light upon their worldly ways and business, undisturbed by the clouds and mists of passion and selfish interest. Such being the case, we should not wonder that difficulties should arise between men, professedly of the church, who are sincerely desirous of living under the influences of Heaven and the church, and who are honestly seeking the way to do so; and we should not consider it a ground of discouragement that disagreements and contentions should thus take place, so long as they do not lead

to alienation from the church, and the evils from which they arise are not so confirmed as to prevent reconciliation. With reference to these things, the Lord has given, in his Word, specific precepts; by timely obedience to which, these evil consequences may be averted. The chief of these precepts are contained in the eighteenth chapter of the Gospel of Matthew, fifteenth to seventeeth verses, where it is said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." And, in another place, he who is about to offer a gift upon the altar, if he shall remember that his brother hath any thing against him, is commanded first to go and be reconciled to his brother.

Here, then, are precepts adapted both to the case of him who has been injured by his brother, and of him who is aware that his brother has cause of complaint against him. The effect of obeying these precepts will be to lead to mutual reconciliation; for these precepts are laws of charity, and the things which they teach are the very things which charity would lead those who are in it to do. If, therefore, we find it difficult to obey these precepts in the present state of the church, and especially if we find the endeavor to obtain reconciliation by obedience to them frequently fruitless, — if we find that those who have taken the place and name of brethren will not hear us when we think we have cause of complaint against them, and if (which is very probable) we are not in a state to go to them, and ask of them a reconciliation in a proper manner, in such a manner as to conciliate rather than to irritate, — does not all this make it very evident how small a measure of charity we possess?

It would be useful for those who are about assuming the professed relation of spiritual brethren to try their charity by the test of these precepts, and to consider that they are about entering upon a relation which is not compatible with the entertainment of enmity or hardness of feeling; and that, when the occasion for such feelings arises, it will be their duty, not only to endeavor inwardly to put them away, but to do what they can for the removal of the apparent cause in the offending brother. It will be remembered that the Lord commanded

that these things should be done to our brethren, — that is to say, to those with whom we are common partakers in those truths of faith, and principles of charity, which make us to be a part of the Lord's church according to our reception of them. Now, as we have said, it is not unreasonable to expect that disagreements, misunderstandings, temporary hostilities from apparent offences, &c., may take place among brethren of the church ; but in so far as they are truly brethren will they become desirous of reconciliation as soon as the first impulse of passion has subsided, and a little reflection has made it appear what sort of spirit they have been indulging. D. H. H.

INTELLIGENCE AND MISCELLANY.

MEMORANDUM OF MONEY RECEIVED BY THE TREASURER OF THE GENERAL CONVENTION.

The following memorandum of money received at the late meeting of the General Convention was omitted in the published proceedings of that body : —

Abington Society	$10
Bath Society	15
Baltimore, from individuals of	30
Boston Society	300
Bridgewater Society	10
Bangor Society	5
Darby Society	10
Fall River Society	10
Foxborough and Mansfield Society	5
Gardiner Society	20
Illinois Association	50
North Bridgewater Society	10
Portland Society	10
Washington Society, for general purposes,	6
" " to purchase plates,	7
Urbana Society	10
Yarmouth Society	10
Thomas Worcester	100
A. Washburn, Lynchburg, Highland Co., O.	25
Dr. A. T. Lowe	20
Sarah Searle, for missions	10
" " for Mr. Brickman	10
" " to publish Mr. Paine's book	10
E. W. Cobb	10
Martin Wales, Stoughton	10
Geo. Conant, Dedham	5
Henry Clapp, Scituate	5
I. B. Niles	5
Mrs. Clark, Windsor, Vt.	3
Edwin Burnham, Chicago	3
Dr. Seymour, Rome, N.Y.	2
Amos E. Wood, Woodville, N.Y.	2
	$738

NEW CHURCH IN ABINGTON, MASS.

We copy the following notice of a new church, which is now being erected in Abington, from the "Abington Standard : " —

"*The New Jerusalem Temple.* — The work on the temple now in process of erection, on Centre Avenue, by the Society of the New Jerusalem in this town, is rapidly going forward, the foundation walls being nearly completed. The temple will be built of wood, painted in imitation of freestone. The architecture of the building will be a pure Gothic, but not of a very elaborate character in its details. The tower will be placed on the north-east corner, and will be about one hundred and fifteen feet in extreme height from the ground. It is not yet decided whether a bell will be placed in the tower or not. The doorway, or entrance to the temple, will be in front, and will be surmounted by a large Gothic window of ground or stained glass. The remaining windows will probably be of ground glass.

"The interior finish will be of a Gothic character. The pulpit, chancel, and organ will be at the south end. In the rear of the chancel will be placed the tabernacle, for depositing the Bible. The pews, sixty-one in number, will accommodate about four hundred per-

sons. An aisle in the centre, with two side aisles, will afford ingress to the pews.

"Over the vestibule a vestry-room will be built; and the basement will be finished for business purposes of the society, social meetings, and lectures. The room will be about forty by fifty-five feet; and could be made to accommodate an audience of eight or ten hundred, by a judicious arrangement of the seats.

"The dimensions of the temple will be sixty-one feet extreme length, and forty-one feet width. The estimated cost is about $7,000. The lot of ground on which the temple is being built, was presented to the society by Asaph Dunbar, Esq., President of the Abington Bank, who is largely interested in the enterprise. One excellent feature in the building will be thorough ventilation (in which respect many of our churches are sadly deficient), thereby preventing much of the *sleepiness* so prevalent among our church-going people on the sabbath. In the winter season, the house will be warmed by a furnace.

"Mr. Woodcock, of Boston, the designer of the Abington Bank building, is the architect of the temple; and Mr. Wm. B. Fiske, of this town, is the builder. It is anticipated that the building will be completed in the coming spring."

MAINE ASSOCIATION.

The Association of Societies of the New Church in Maine will meet at Gardiner, on Friday, Sept. 14, and continue in session through the two following days.

The dedication of the temple recently erected in Gardiner will take place on the first day of the session. The discourse on the occasion will be delivered by the Rev. Mr. Goddard, of North Bridgewater, Mass.

MISREPRESENTATION CORRECTED.

Rev. Mr. Barrett, in an article on Baptism in the "New Jerusalem Herald," says, —

"Is there now an old Christian heaven in which are believed and taught the doctrine of three persons in the Godhead, a vicarious atonement, justification by faith alone, &c., and which is, therefore, in association with those congregations on earth where similar doctrines are professed? This idea, I know, has been recently put forth with much confidence by a writer in the 'New Jerusalem Magazine,' and is clearly implied in Mr. Hayden's language just quoted."

It is hardly necessary to inform the readers of the "New Jerusalem Magazine" that "this idea" has not been put forth by any one of its writers; nor do we know of any Newchurchman by whom it is entertained.

THE LONDON NEWCHURCHMAN.

Seven numbers of this Monthly Penny Magazine, published in London by Mr. Wm. White, have now reached us. It is conducted with much ability, and contains much interesting and instructive matter. We understand it may be obtained of Mr. Clapp for the small sum of thirty-seven cents a year.

MEETING OF THE ILLINOIS ASSOCIATION.

The Sixteenth Annual Meeting of the Illinois Association of the New Church was held in Peoria on the 8th of June last; and the new church recently erected in that place was dedicated the day following. We learn from the journal that "a social meeting was held at Mr. Lightner's on Saturday evening, at which upwards of one hundred and fifty persons attended.

"The services on the sabbath were attended by crowded audiences. They consisted of divine service, and ordinance of baptism, administered to six adults and two children, by Rev. T. Storry; and sermon by Rev. J. Fox, of Detroit, from Gen. iii. 7 and 21, in the morning; sermon from Mark vi. 33–44, and administration of the Holy Supper, by Rev. J. R. Hibbard, in the afternoon; and discourse in the evening, by Rev. J. Fox, from Isa. xlv. 7.

"The attendance at this meeting was larger than at any previous meeting since the formation of the Association; and a sphere of unbroken peace and happiness seemed to pervade all the meetings and social circles during the session."

EXTRACT FROM THE REPORT OF REV. J. R. HIBBARD, SUPERINTENDENT OF THE ASSOCIATION.

With the concurrence of the Executive Committee, on the 16th of October last I issued a license to Mr. Anthony Riker, to exercise the powers and perform the duties of a licentiate, under the auspices of the Association, for one year. Since then, Mr. Riker has been employed most of the time as a missionary; and from his report you will learn what places he has visited, and what he has done. He has been employed about six months and two-thirds of a month; and has been paid for his services, from the missionary fund, the sum of $300.

Rev. Mr. Storry has also spent nearly one month in the missionary field; and has received for his services $56, including his travelling expenses.

In various parts of the Association are favorable indications of the advance of the church. One that I may especially notice has reference to the German population. A German preacher of considerable ability, belonging to the Evangelical Reformed Church, has been reading with much diligence for about three years, and for the past year has been stationed at Chicago. He has already prepared a farewell address to his brethren, setting forth the doctrines of the New Church, and his reception of them, which will probably soon appear in print in the German language. It is his intention, if Divine Providence opens the way, to devote himself to the propagation of the doctrines among the German people in the West. Should he be found worthy and competent, it may be important that the Association render him some assistance as a missionary among his German brethren.

I have preached but few times during the year in other places than Chicago.

EXTRACT FROM THE REPORT OF THE CANTON SOCIETY.

The first New Jerusalem Society in Canton remains the same, apparently, as at the date of the last report to the Association, except that Bro. G. D. Trites moved last spring to Carthage, Hancock County, Ill., but continues a member of this society.

Dr. James Melrose conducts public worship by reading a discourse each Sunday, when his professional business prevents him from preparing a sermon. We have a small Sunday School immediately after service on Sundays, when the weather is favorable.

EXTRACT FROM THE REPORT OF THE PEORIA SOCIETY.

The attendance at our sabbath services during the year has been better than in any former period; more regular and uniform as to numbers; and we have reason to believe that the number of persons receptive of the new doctrines is steadily increasing in our community.

During the year, the society has erected and nearly completed a new temple for the use of the society. The amount already expended in erecting this building is upwards of $3,900, exclusive of the site; and we have yet to procure a furnace for heating the room, blinds for shade, gas-fittings, and other furnishings, which are not yet contracted for, and which are estimated from $300 to $400. Towards defraying the cost of the building, there has been raised by subscription $2,853.35; leaving a debt of $1,062 already incurred, and the finishing of the building, yet to be provided for.

EXTRACT FROM THE REPORT OF THE CHICAGO SOCIETY.

Brethren, — The Chicago Society has little of more than ordinary interest to report to the Association. During the past year, six adult members have been added to the society, and two have been removed from it to the spiritual world. Our pastor has baptized twenty-two persons, including adults and children attached to the congregation; has officiated at three weddings and fourteen funerals. Our present number of members is sixty; of whom fifty-four live in, and in the vicinity of, Chicago; the others have removed to distant places. A number of baptized members of the church have come to reside in Chicago, who have not yet united with the Society, but who unite in our worship, and assist in supporting

the uses of the church with us. About one hundred persons generally attend the morning service.

The Holy Supper is administered quarter-yearly, on the afternoon of the first sabbath in the months of January, April, July, and October.

Our sabbath school numbers about thirty pupils, under the care of a superintendent, and two male and three female teachers. A doctrinal class, consisting of the older pupils of the sabbath school and a few of the younger members of the congregation, has been formed, and is instructed by the pastor. The doctrinal class and the sabbath school meet in separate rooms of the church immediately after the morning service, and their exercises continue about one hour.

ROBERT SOUTHEY'S BELIEF IN PRETERNATURAL APPEARANCES.

Rev. W. B. Sprague, of Albany, has recently published a work called "Visits to European Celebrities." In his account of Robert Southey, he relates the following: —

"In our conversation about Buckminster, I adverted to the singular impression which his father is said to have had in respect to his death; and I immediately found that Southey was no unbeliever in preternatural impressions and appearances. He told me the following story, and quoted Mrs. Hannah More as his authority: 'A person connected with the cathedral at Bristol, by the name of Love, and who was just on the eve of being married, dreamed that, in looking over the register of deaths in the cathedral, he saw his own name at the bottom of the list. He was somewhat alarmed by it, and his mother still more. Shortly after, he dreamed that in a corner of the cathedral, near the cloister, he saw a monument, with his own name upon it. A few nights after, as he was returning from a visit to the young lady to whom he was engaged, he came into the house, pale and almost breathless; and, upon being asked what was the matter, he replied, that, on his way home, he had witnessed a very strange spectacle, — several men bearing a coffin, covered with red morocco and brass nails; and what chiefly alarmed him was, that they had brought it into that house! They immediately sent out to inquire if any person living in that street had just died; and they found that none had. They then sent to every undertaker to inquire whether any of them had furnished a coffin that night; and it was ascertained that none had been furnished. Shortly after, the poor fellow become suddenly ill, and, after a few days, died. They had great difficulty, for some time, in finding a place in the cathedral where he could be buried; but they found, at length, one vacant place; and it proved to be in the very corner where, in his dream, he had seen his monument. And, when the coffin came, it turned out that the undertaker, an eccentric man, without having received any such directions, and merely from a wish to testify his respect for the family, had had the coffin covered with red morocco and brass nails.' Southey assured me that he had not the least doubt of these facts, and that the monument of the young man was still to be seen in the cathedral."

OBITUARY.

Died, at Ellisburgh, Jefferson County, New York, the 16th of April, 1855, Miss Charity E., daughter of Enos and Charity Eastman, eighteen years and nine months. She has left an afflicted family and many friends, who deeply feel her loss. But a short time before, she seemed to be in the enjoyment of good health. She was sick nine weeks, and suffered a great deal; but she bore it all without a murmur. Her disease was such that she could not say much; but expressed herself willing to go, if it was the will of her heavenly Father. She repeated passages from the Word of God; one in Rev. xiv. 13: "Blessed are the dead who die in the Lord," &c., from which a sermon was preached by Rev. H. O. Tilden, a Methodist minister. She had been brought under the influence of the New Jerusalem, and fully appreciated the superiority of its doctrines and teachings, and died a full believer in them. She was perfectly conscious in her last hours, and took an affectionate leave of her family as calmly as though she was going to sleep.

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This is a valuable manual. . . . The work of Mr. Wilson is well calculated to supply the want, which has long been felt to exist, of a suitable text-book upon Punctuation. — *Boston Daily Journal.*

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A work which should be in the possession of every student who aspires even to write a letter. . . . It is a perfect guide in all matters covered by the title. — *Water-cure Journal.*

This is a useful and valuable work on English Punctuation, and every one can read it with profit and pleasure. . . . The subject is treated in an agreeable, instructive, and entertaining manner. — *Boston Daily Atlas.*

A very useful and carefully executed treatise on a subject justly claiming attention, and commonly too much neglected. . . . . The classes are so large who feel their want of this kind of instruction, that we must anticipate for our author the success which its merits deserve. — *London Inquirer.*

This work seems to us worthy of being in the hands of every letter-writer, author, printer, editor, and teacher. . . . The work of Mr. Wilson shows much familiarity with the principles of language, and the examples with which he illustrates his text are well chosen. — *Springfield Daily Republican.*

This is a very neatly printed volume, on a subject much neglected, and very imperfectly understood, even by accomplished scholars. . . . This treatise appears to have been prepared with great care and accuracy, and deserves a circulation as wide as the country. — *Liberator.*

From a careful examination of the work, we hesitate not to pronounce it one of the most valuable treatises in the English language. We trust it will be adopted as a text-book in all the institutions in the country. — *Prisoners' Friend.*

If every author and letter-writer could be put in possession of this perfect little work, printers and correctors of the press would canonize Mr. Wilson forthwith; for it would create a new era in their profession. — *Monthly Religious Magazine.*

The whole system is so simply and thoroughly explained in this book of Mr. Wilson's, that any one may clearly comprehend the whole system of Punctuation by a careful perusal and study of this book. We warmly recommend it to all persons. — *Newport Daily News.*

This very excellent work should be in the hands of every aspirant to a true and correct method of English Punctuation. . . . The Appendix and Hints on Proof-reading, with an exemplification of typographical marks, are alone worth the price of the book. — *New York Day-book.*

My dear Sir, — I have carefully read your volume on English Punctuation, and consider it a most excellent treatise. It places the whole subject upon which you write, on a surer basis than any work I have ever before seen. — *Extract of a Letter from the Rev. R. C. Waterston.*

Dear Sir, — Many thanks for your excellent "Treatise on English Punctuation." We have long needed a work which could show the philosophy and common sense of this department of letters. Your book meets the want fully. It is a most scholar-like production, and I hope every writer will be familiar with it. — *Extract of a Letter from the Rev. Charles Brooks.*

We remember purchasing an English edition of this work some years since, and prizing it so highly that we tried several times, without success, to replace it, after it had disappeared from our collection. . . . Not only to professional authors, teachers, and letter-writers, but to the intelligent public at large, this work especially commends itself. — *Boston Transcript.*

. . . Such was the experience, also, of a graduate from our excellent University, who said that he had acquired more useful hints on Punctuation, from a few moments given to the perusal of this book in the intervals of leisure, than he had from all the attention, voluntary or acquired, of an entire course of collegiate study. — *Evening Traveller.*

It contains all the necessary directions for self-taught writers and editors, a very large class in this country, and is a book of a kind absolutely necessary to be read by every type-setter and proof-reader who intends to be master of his art. . . . Every person, who intends publishing his own productions or those of others, should have Mr. Wilson's book upon his writing-desk. — *American Whig Review.*

It is the best book on the subject with which we are acquainted. The rules are deduced from the best usage, and commend themselves to the judgment of practical men, and men of taste. The directions for Proof-reading and Correcting, appended to the main work, are concise and clear. . . . We would recommend to every person, who in public or private writes the English language, to procure a copy of this treatise. — *Quincy Patriot.*

Dear Sir, — We have used your "Treatise on Punctuation" in my school for more than two years, as the text-book on that subject. I feel it due to you to say, that it has given me great satisfaction. In its arrangement, its fulness, in the great number of exercises, and the demand which they make on the learner for study, and in its completeness, your work seems to me to be all that could be desired in such a treatise. — *From N. Tillinghast, Esq., Principal of the Normal School at Bridgewater, Jan.* 18, 1851.

Our educational library has lately been enriched by a copy of Wilson's "Treatise on English Punctuation." We have read it through with great pleasure, and find little or nothing in it opposed to our own notions, but much that will be useful to us and to every teacher and author. . . . The definitions are generally clear and simple, and the exercises such as are appropriate and sufficient: any one of ordinary intelligence can understand them. . . . Besides valuable instruction in regard to Punctuation, there is much other matter, which none but a practised proof-reader could give. — *Common-school Journal.*

Mr. Wilson has just issued another volume, to be very earnestly recommended to all. . . . The Appendix, among other useful matter, contains capital and much-needed remarks and directions on Proof-reading. We have heard good judges speak of this manual as "an authority;" and such is our own opinion. Were it thoroughly studied and followed, what improvements would follow in all manner of manuscripts! what songs of joy would resound throughout the printing establishments of the land! and what blessed changes for the better would be witnessed in periodicals and newspapers! It is an excellent book for schools, and no family should be without it for purposes of reference. — *New York Christian Inquirer.*

In itself a most beautiful specimen of the noble art of printing, this book is designed to secure accuracy, elegance, and lucidness in works that issue from the press. . . . All necessary information upon this important subject will be found, presented in a very simple and forcible way, in Mr. Wilson's "Treatise on Punctuation." It is an exceedingly valuable book; and a copy of it should be at the service of every one who is directly or indirectly interested in the large subject of which it treats, — all who have to write important letters, records, and documents, as well as those who write for the press. . . . Its title is a very full exposition of its contents; and a reader of it will be equally surprised and instructed by the amount of knowledge which its perusal will impart. We heartily commend it to the masters and pupils of all our high schools and academies. — *Christian Examiner.*

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